Christian Register.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?——LUKE XII. 57.

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Moral and Religious.

ADVANTAGES OF COLONIZATION IN AFRICA.

In the Register of last week we gave a long extract from a late number of the North American Review, on the subject of the Colonization of free blacks on the coast of Africa. The extract we gave last week, related chiefly to the advantageous influence of Colonization on the negro race, and to the relief and safety which it would afford to our country, and particularly to the slave holding states, by drawing off the discontented part of the blacks, and placing them in a condition where they may rise as a people to the dignity of self-government.

The long extract which we give this week, relates more particularly to the benefits which will be conferred on Africa by the location of a free and comparatively improved and christian people amongst them.

In regard to the advantages, which may be expected to *Africa itself* from a colony in that country, they are too numerous to be mentioned in detail, and the most of them too obvious to require much remark. From the time the eloquence of Wilberforce, and the high minded, untiring zeal of Clarkson, first awakened a slumbering world to a recognition of the dearest, although long forgotten rights of humanity, down to the present period, every day has proved the grand secret of African degradation to consist in the slave trade. Abolish this effectually and forever, and you have done all; you have raised a prostrate continent to a proud eminence in the rank of physical and moral being. The laws of civilized countries will avail something, but tenfold greater will be the influence of a well ordered colony residing in the midst of the people, teaching them the arts of life, showing them the value of mental and moral improvement, and convincing them by example, that civilization in all its branches is the spring and the safeguard of human happiness. The spirit, which cherishes the unholy practice of slavery, holds dominion in the minds of the people, planted there, and nurtured there, it is true, by the avarice, cupidity, and crimes of civilized barbarians, yet it must be rooted out and destroyed in its source, before the evil will cease. Let the navies of the world be combined, and line the coast of Africa from Tangier to Babelmandel, and even make it certain that not a slave shall escape, this would not abolish the slave trade. The spirit would still lurk in the vitals of one hundred and fifty millions of people, and even in this sphere, narrow compared with its present extent, it would show itself in all the miseries of intestine wars and plunderings, misrule in government, and heart-rending separations in the domestic and social circles.

As a first step, the slave trade must cease; the work of humanity will then be commenced; the door of legalized crime will be closed, and the dawn of innocence will rise to witness the expiring struggles of guilt. Next enlighten the natives, and the cause of humanity will be completely vindicated; nature will teach the rest; government will grow up, founded on the eternal basis of truth and right; peace and happiness will reign in the land; the horn of plenty will pour its abundant stores at the feet of the laborer; wisdom will assert her empire in the mind; the affections will bloom with new freshness and fragrance in heart; and the injured, insulted, degraded African will rise to a level with his species, and prove to his deriding oppressors, that the same God, who has stamped his image on other men, has in equal kindness bestowed on him in full measure the sources of feeling, the power of intellect, and all the enobling principles of human nature.

These two objects, the suppression of the slave trade, and the practical civilization of Africa, may be pursued together. Each will advance the other. A colony on the coast at the same time it affords facilities for carrying into effect the laws against the slave trade, will be a post of observation to detect illegal traffickers, and, by heightening the risk, to discourage the boldness of adventurers. The hiding places of mischief will be revealed, and proper remedies applied; the artifices of iniquity will be laid open, and the machinations of deliberate crime frustrated. The interests of a colony will harmonize with its favorable circumstances, and prompt it to watchfulness, and a speedy exposure of abuses. It can give timely information to public cruisers, and guide their efforts to a more efficient service.

But the good effects of a colony have yet a much higher character, as seen in the local and moral improvement of the natives within its influence. Wars in Africa are terrific; like armies of devouring locusts, they pass over the land and leave a depopulated desert behind. 'To give no quarter to an enemy,' says Governor Ludlam, 'or to put to death prisoners taken in the field, would doubtless reduce their number; but men, and men in arms, would be the only sufferers; and the slaughter of an army would tend to put an end to the war. In Africa, however, war is made equally on men, women, and children; those who are unable to lift a weapon are as much its victims, as those who carry a musket, and a chief can never want funds for carrying on a war, so long as his enemy has abundance of people.' It is to be remembered, however, that the motives, which drive Africans to war, are different from those of all other nations. They are not stimulated by revenge, like the savage Indians; nor hurried on by the impulse of wanton cruelty, like the Moors of the desert; nor restless with the ambition of rising above their neighbors, and extending their dominion, like more civilized warriors. The mere love of indolence, and desire of ministering to their wants and pleasures with the least trouble; these, unsubdued by any power of moral principle, which refinement would quicken, are the original springs of African wars. These springs are kept in action, if they were not created, by the slave trade. The natives steal and sell one another, because purchasers are always at hand; they go out to battle for the same reason, and exult in victory only as its trophies of human victims will glut the avarice of the slavers on the coast.

The same causes have introduced among them a kind of judiciary system, not less unprincipled and shocking to humanity. An accused person is summoned before a chief, or headman, on the merest pretence of misdemeanor, subjected to a mock trial, and condemned to slavery; and it may be the unfortunate sufferer is one of the domestics or family connection of his accuser and judge. Chiefs will combine, and hold palavers on another chief, and sentence him to a fine of a number of slaves. These he must procure by violently seizing his own people, or sending marauders to kidnap them among his neighbors. Courts of this sort, which were introduced by the slave trade, are sanctioned by custom, and upheld by the laws of the land. Another terrible mode of trial is by the *Red Water*, which is generally on the charge of witchcraft. Few survive this operation. All who die are accounted guilty, and the common result is, that several persons belonging to the family of the deceased are doomed to slavery.

We are here speaking of customs, which time has matured, and which the natives do not suppose to be criminal. What more probable remedy can be held out for these local and formidable evils than colonization? Let the slave trade be abandoned, and the thrifty business of man-stealing and man-killing will no doubt droop, and perhaps be neglected, because it will be unprofitable. But to what honest and useful occupation shall the natives then resort? The arts of industry they have never learnt, and its happy effects they have never experienced. If, however, they can in the meantime witness the rising prosperity of a separate body of colonist, who enjoy no local advantages over themselves, and who gain strength and gather comforts around them, by a course of life directly opposed to the one, which they have pursued, will not such an example touch the rudest mind, and compel it to think and deliberate? Will it not slowly unrivet the chains of habits, which do such violence to nature, unlock the prison house of the moral sense, and give freedom and energy to the long enthralled intellect? Such will be the natural progress of events. We have the uniform testimony of writers, and what is more than all, the authority of Park, that the negro character is mild, gentle, and generous, not prone to resentments, and equally ready to forget, and reluctant to inflict an injury. This is far from being a warlike, or vicious character; such odious traits, as it now possesses, have been engrafted into it by hands better practised than their own in the devices of wickedness; and these must be removed by a process as gradual as that, by which they have taken so deep a root, and acquired so firm a trunk. Better habits will grow out of better principles; the ferocity of ignorance, and the bane of indolence, will disappear before the rising light of knowledge.

Subsidiary to these great ends will be the great mental culture, and religious instruction, derived to the natives from the direct labors and indirect influence of a colony. We have no room here to engage in a defence of the African intellect. We leave it, for the present, to the Abbe Gregoire and his followers to search out the existence and the merits of African literature, and to Buffon and the naturalist to prove from the physical organization of the negroes, that they are inferior to other branches of the human race.—We have as little disposition to magnify as to depreciate their native powers, and with all our sensibility to the injuries they have suffered, we have no eulogies to bestow on their intellectual greatness, nor any encouragements to offer, from what they have done, that extraordinary results are to be expected hereafter. We do say, however, that a fair experiment has not been tried. Place Europeans under the same train of circumstances for centuries, and we know not on what principles of human nature, or maxims of philosophy, or rules of political calculation, it could be supposed they would act differently, or raise themselves higher. In their own country, the negroes are an inquisitive people; they have a high respect for learning, and are fond of having their children instructed.

Wherever they have been visited by the whites, they have expressed a willingness to have teachers come among them, and to send their youth away to be educated. It has been no uncommon thing for chiefs to put their sons under the care of captains of slave ships, who have taken them to the West Indies, placed them at school for a stated time, then sent them home. Children from the neighborhood of Sierra Leone have been educated in England, and then returned to their friends. Sixteen years ago there were eight missionaries in the Susoo country, who enjoyed the protection of the chiefs, and were encouraged by them to establish schools. They lived in tranquility, and were successful, till they undertook to interfere in matters of state, suggest changes in the government and laws, and thus, in the spirit of the more shrewd Jesuits, to act the triple character of schoolmasters, divines, and politicians. They were then dismissed from the country, though not without regret on the part of the chiefs, who were pleased with the instructions they had given. A valuable monument of their labors still exists in a Susoo Grammar and Vocabulary, a translation of a part of the New Testament, and several tracts. This task was chiefly performed by Mr Brunton, aided by a number of Susoo youths, who had lived in England. Among the Susoo people, whose language is spoken over a territory larger than Great Britain, these works are now to be found.

The Arabic is spoken and written by a few persons in nearly all parts of the interior, of which any knowledge has been obtained. Young persons are sent to a great distance to be instructed in Arabic learning, which, after all, consists in little else, than being able to read the Koran, and speak and write the language. We have been made acquainted, from the best authority, with one instance, in which a young man was sent to Timbuctoo for an education of this sort, from the banks of the Rio Pongas, a distance of fifteen hundred miles. Some of the more distinguished chiefs correspond with one another in Arabic, and give passports to travellers in the same language.—We have before us the translation of an address originally written in Arabic, and sent three years ago by Dakhaba, king of Bambarana, to the 'kings and chiefs of the West,' or in the humbler phrase, to the governor of Sierra Leone, and king George of England.—It is couched in a gorgeous style of oriental hyperbole, worthy of a Dey of Algiers, or a Bashaw of Tripoli, and shows at least, that the sense of regal dignity is far from being extinct in the breasts of the monarchs, whose dominions spread over the sources of the Niger and the Gambia. We have also seen a specimen of Arabic composition from the hand of an African, now a slave in this country, which was not only written with readiness and ease, but with striking elegance of chirography. He is from the interior of Africa, and was taught in his own country.

These facts prove all that we desire in the present connexion, which is, that the natives of Africa are in some degree sensible of their ignorance, and willing to be made wiser. Could a more propitious beginning be imagined, or a field be better prepared for culture? You have no obstinacy to conquer, no wild and restless wanderings of a thoroughly savage disposition to tame, no contempt of knowledge and the refinement of civilized life to soften, no indifference to rouse, no spectres of a paralyzing superstition to dispel. You have minds to deal with naturally simple and artless, tractable in temper, docile, ready to learn, and requiring only the use of judicious means properly applied.

These positions are verified, not more by the above facts, than by the instance of Sierra Leone. In the twelve schools of that colony, there are now two thousand persons of different ages, under the care of about thirty teachers. Their general good deportment, and progress in learning, are represented, by the committees appointed to examine the schools, in terms the most flattering. They were all recaptured from slave ships. Some have already become teachers themselves, and gone out to instruct the tribes bordering on the colony. The mechanic arts, agriculture, the plainer branches of manufactures, and whatever gives a spur to invention, value to labor, a right direction to power, strength to morals, and refinement to thought may well be reckoned among the elements of an African education, which the natives are glad to learn and capable of receiving.

But with none of these things can the natives become acquainted, except through the agency of colonization. They must be taught at home, or not at all; if they are ever to be raised to a higher rank, and to know the blessings of civilized life, it must be on the soil, which gave them birth. And what should prevent a colony, founded on just principles, from communicating to the extent of its influence all needed instruction? We do not expect that the natives of Africa will become at once adepts in science, literature, the arts; nor do we look for the time, when they are to be statesmen, orators, poets, philosophers. Whether they will ever shine as luminaries in the world of mind and sentiment, is a question we are not ambitious to solve. Whether their future poets will rival the ancient bards of Dahomy, who are said to have rehearsed poems, which took up several days in recital, may be left to the speculation of the curious. Even central Africa boasts of its antiquity, and, if the legends tell truth, when Orpheus was charming the forests into life, and Hesiod was tracing the genealogies of the gods, and waving nature and time into song, and Homer was singing the wars of the Greeks and the wanderings of Ulysses, then the bards of Nigritia were celebrating the exploits of their heroes, and publishing the records of their renown in the ears of listening kings and admiring nations. If such times have been, they have long gone by, and it is not among our fond dreams, that they are soon to be revived.—Nay, we are willing to confess, that we hope more from the decendants of the countrymen of Hesiod and Homer, even under the cruel rod of a Turkish despotism, and what is scarcely less discouraging, the unfeeling neglect of a northern autocracy, which dreads that liberty should breathe in the earth, than we do from the degenerate Dahomans, or their equally unfortunate brethren of other nations, who have suffered for ages under the discipline of the slave trade. But notwithstanding this concession, we hold, that from competent teachers, and the example of a well organized community before their eyes, they may learn enough to qualify them for the happy state of society, which consists in the right use of the bounties of nature, and a proper estimate of the value of labor, industry, and virtue. Nothing more is hoped or desired from the immediate efforts of a colony.

In regard to religious instruction, no heathens can be so easily initiated into the principles of christianty, as the inhabitants of Central Africa. They believe for the most part in a Supreme Being, but their notions are obscure, without system or consistency.—They have no conceptions of the attributes of God, nor do they ascribe the operation of nature to his agency. When Artus told them, that their gold, fruits, and flocks were given them by the Deity, they replied, 'the earth gives us gold, the earth yields us maize and rice, the sea affords us fish, but if we do not labor ourselves, we may starve before our God will help us.' They believe in an evil and good principle, existing in distinct forms, each of which has power over them; and they are also strongly affected by charms, termed fetiches on the coast, and Obi in the West Indies. It matters not of what material the charm is made; when once consecrated in the imagination of the person whose reverence it commands, it is supposed to have a power little inferior to that of the Deity, and to hold in its mysterious virtues the destiny of mortals.

Such a religion has too few points of consistency to acquire any strength by age; its principles are too vague to gain a permanent entrance into the mind; it has nothing to engage the fancy or captivate the understanding. It is not like the magnificent fabric of Chinese theology, made sacred by the venerated names of ancient statesmen and sages, standing as the firmest pillar of the empire, and secured from innovation by the impermeable panoply of a language, which to change would be to destroy. Nor is it like the more philosophical, and perhaps more ancient system of the Hindoos, rendered imposing by its thousand volumes of commentaries, and perpetuated by an unceasing, overgrown priesthood. Nor is it like the monstrous folly of the Tartars, where the wretched idea of a Grand Lama has driven common sense from the minds of millions, and united them in an unconquerable system of visionary absurdity. In short, the world does not contain an uncivilized people, more free from the bias of heathenism, than the negroes.

The task of plucking out errors, and eradicating deep rooted superstitions, which is so formidable in most cases, is one of little difficulty with them. The soil is already prepared for the seed; and this only requires to be scattered with a careful hand, and nurtured with gentleness and skill. The Mahometans have had good success, and many persons in the central parts of Africa have been brought over to their faith. What then may we not expect from the simple and engaging truths of christianity? Shall we say, that the sublime doctrines of Jesus, and the holy precepts of his religion, have less power to convert the heathen, than the profane vagaries of the Arabian impostor; or that the rude followers of the latter have more zeal, than the humble disciples of the former? What christian will listen to so ungracious an imputation? The inference must be allowed, then, both from a view of the religion of the negroes, and the success of Mahometanism among them, that they are better prepared, than any other barbarous people, to receive religious instruction and adopt new principles of faith. Thus may a colony be accessary to the advancement of religious truth, which could come from no other quarter, as well as to the civil improvement, temporal interests, and social happiness of the people among whom it is stationed.

ECCLESIASTICAL SKETCHES.

The latter of these sonnets is a tribute to the two thousand Puritan Ministers cast out from their parishes, on the memorable St. Bartholomew's day. It is honorable to the liberality of Wardsworth, whose poetry every where presents him, like his friend Southey, a devoted admirer of the establishment.

Pastoral Character.

A genial hearth, a hospitable board,
And a refined rusticity, belong
To the neat mansion, where, his flock among,
The learned Pastor dwells, their watchful Lord.
Though meek and patient as a sheathed sword,
Though pride's least lurking thought appear a wrong
To human kind; though peace be on his tongue,
Gentleness in his heart; can earth afford
Such genuine state, pre-eminence so free,
As when, arrayed in Christ's authority,
He from the pulpit lifts his awful hand;
Conjures, implores, and labours all he can
For re-subjecting to divine command
The stubborn spirit of rebellious man?

Clerical Integrity.

Nor shall the eternal roll of praise reject
Those unconforming; whom one rigorous day
Drives from their caves, a voluntary prey
To poverty and grief, and disrespect,
And some to want—as if by tempest wreck'd
On a wild coast; how destitute! did they
Feel not that Conscience never can betray,
That peace of mind is virtue's sure effect.
Their altars they forego, their homes they quit,
Fields which they love and paths they daily trod;
And cast the future upon Providence;
As men the dictate of whose inward sense
Outstrips the world; whom self-deceiving wit
Lures not from what they deem the cause of God.

HINTS ON EDUCATION.

[Selected for the Christian Register.]

Elder children are sometimes inclined to tease, and domineer over the younger; though it is commonly those who have themselves been treated with tyranny that are most disposed, in their turn, to become tyrants. This inclination is ever to be repressed; we are to point out the meanness, as well as the barbarity, of employing superior strength in oppressing, or tormenting the weak and the helpless; and uniformly to manifest our abhorrence of cruelty and tyranny, under whatever form they may appear, even when exercised toward the most insignificant insect. Let the first appearances also of a revengeful disposition be especially guarded against, both in our children, and in the conversation and conduct of those who are about them. If a child in infancy be encouraged to beat the table, against which he has bruised his head; if he be allowed to strike his brother, from whom he has received a blow; if he hear the language of retaliation and mutual reproach among his attendants,—can we be surprized, if he display an irascible and vindictive temper, as his will and his passions are strengthened by age?

FROM CECIL'S REMAINS. How blessed is the Christian in the midst of his greatest troubles! It is true, we cannot say he is perfect in holiness; that he has never any doubts; that his peace of mind is never interrupted; that he never mistakes Providence: but after all his is a blessed condition; for he is supported under trials, and instructed by the discipline: and, as to his fears, the evil under the apprehension of which he is ready to sink, frequently does not come, or it does not continue, or is turned into a blessing.

CHRISTIAN REGISTER.

BOSTON, SATURDAY, SEPTEMBER 3, 1825.

It would be an endless task to notice all the false and sophistical reasonings, and all the injurious insinuations and unfair statements, not to say misrepresentations of which some writers in the Recorder and Telegraph are guilty, in relation to the view which the Christiann Register has taken of the conduct of the Orthodox clergy about exchanges, and in exciting divisions in liberal parishes. We noticed lately some remarks of *Silas*, in the R. & T. of Aug 12. That article, so unworthy any man who lays claim to the christian character, or to a reputation for veracity, has already, perhaps, received more notice than it deserves, and many of our readers are probably tired of the "battle array" of those, the common enemies of whose faith are sufficiently numerous to employ all their energies without their wasting any by contentions among themselves. There are, however, some charges of a serious nature, which would be likely to be viewed as just, should we neglect to notice them. One charge only we will notice now. It is found in the following clause of the article of Silas in the R. & T. of Aug. 12.

"Do the Unitarian clergy go to their "people" to learn what they shall preach, and how they shall discharge the other functions of their office? Do they ask themselves, how they shall please men—what course will render them most popular with the learned, the great, the wealthy, or with the multitude?—This, according to the Register is the duty of Christ's ministers."

We have no fear that the readers of the Register will believe against their own eyes and ears, that we have inculcated such strange doctrines as these; and we notice the slander, not for the purpose of saying a single word by way of refuting it, but simply to let our readers know, to what a reputation for fairness, candour and truth, some of the correspondents of the Recorder & Telegraph may lay claim.

Alluding to his preceeding remarks, the substance of which we have given in the above extract, Silas proceeds to say:—

"To introduce this spirit of political juggling into the serious concerns of Christ's kingdom, appears to my mind, impiety in one of its boldest forms."

We are glad that our orthodox friends are at length awake to the evils of what they call "Political Jeggling." Few can be ignorant, at the present day of the repeated instances in which orthodox men have palmed themselves upon liberal parishes by a course of conduct which deserves no better name than "Political Juggling"—that is, by making pretensions to liberality, and by promising, morally, it not literally, and in so many words, to hold free ministerial intercourse with liberal ministers, and, as soon as they are settled, refusing to fulfil their promises.

It is this course of conduct which has been the occasion of so much division and unhappiness in several of our formerly happy and harmonious parishes, and it is devoutly to be hoped that a course which now seems so odious to the Orthodox, as to be denominated "impiety in one of its boldest forms," will be speedily abandoned, and that we shall no longer have just occasion to charge upon any of our fellow christians a conduct so wholly inconsistent with the honesty and and simplicity of the gospel character.

COMMUNICATIONS.

MORAL INFLUENCE OF GEN. LA FAYETTE'S VISIT TO OUR COUNTRY.

The departure of the distinguished guest of our country is stated to be just at hand. The impressions in reference to some particulars, which he has left upon our minds, are such, we are constrained to say, as sensibly to temper the regret with which we take leave of him. Let it not however for a moment be thought that we are insensible to the great obligations which our country is under to him; for the chivalrous gallantry, the disinterested labours and dangers, the pecuniary, and yet more painful sacrifices, of his youth. Far from it. These can hardly be over-rated; and the enthusiasm which hailed his arrival and has followed his progress, we can fully understand and participate. Our recollections of past history indeed furnish no parallel to his eventful life. Some circumstances there are, connected with his twelvemonth's sojourn with us, that gratify a patriotic pride. It is one of these, that every part of our nation in its reception of its benefactor, has so emphatically falsified the long-transmitted and offensive stigma on the character of republics. As respects one single expression of this grateful sentiment however,—the pecuniary grant of Congress,—we cannot in passing, forbear to say, that it would not have abated at all the value of this, if the personal presence of the recipient had not seemed necessary to refresh the memories or open the hearts of those who conferred it. Considered in the light of an indemnification of a debt, thus it always appears to us. The case is otherwise if it be but a compliment, a name which any thing so substantial can hardly bear. But on this we meant not to dwell. His presence added an interest perhaps to the offering, and something, very like, to its liberality; a liberality so extreme, as to cause some of those to demur, in whose name the donation was to be formally awarded.

Of the propriety then, duty we had almost said, of notices like these, the opinion must be general, if not unanimous; and the distinguished personage in question would, no doubt, have been as much pained as any one, at the thought of making any other than a corresponding requital of regard like this; which, from what we can hear, outran his expectations and oppressed his feelings. But Gen. La Fayette could not forget that he was visiting the land of the Puritans; and his former acquaintance with them might have told him, that their descendants, degenerate as they may be, yet cherish an unimpaired sense of the religious institutions which they transmitted. Can this reflection ever cross his mind; and yet he not suspect that he has been accessary in inflicting this pain on those, who were neither few in number, nor for any thing that appears, the faintest in gratitude? They at least are not yet a despised remnant, as we humbly trust, who would guard from violation the first of these institutions,—its authority and its influence being conjointly viewed; and who would yet see as far as in these times may be, that serene and solemn stillness resting on the sabbath sky, which it wore in the primitive days of New-England. We have used the term, accessary, as permitting the largest and most charitable construction that could be asked. How far Gen. La Fayette has contributed directly, and how far remotely, to that profanation of the sacred day, which has been so conspicuous a circumstance in his trans-atlantic visit, we do not undertake to say. As it affects not at all the general evil of which we complain, it can be indeed a matter of very little consequence, except so far as in relation to his personal culpability. To the individual himself this difference, it is confessed, is one of no trivial consequence. He too, if endued with much moral sensibility, will be sure to feel much of the uneasiness, that attends a personal sin, at witnessing the evil, of which he is only the occasion.

We have had no wish to follow our distinguished visitor through his whole route to justify these remarks. No reader indeed needs that satisfaction to his own mind. One editor, as we have been lately told by him, did keep for a few weeks succeeding the General's arrival, some notes of his progress; but which he soon found no disposition in himself to continue. During that time every Sunday was encroached upon. To accomplish the arrangements of the week, it was sometimes necessary to break in upon the morning of the Sabbath, and even to mid-day; and sometimes, for reasons like these, to anticipate its close. Of the Sundays passed in this region, the latter part of one was occupied in an excursion to the mansion of President Adams; an indulgence, for which it was felt perhaps a sufficient plea, that the first part was given to the house of God. And these instances, as every one is aware, are a faithful picture of his tour, in every part of it. The reflections of his own mind, it might have been hoped, would earlier or later have suggested to him the possibility at least, that to many of the wisest and the best in the land this was no gratifying circumstance; but we may be told, that for reflection there was little time left in so busy a life. Friends about his person there were always doubtless enough; but of faithful and serious counsellors we could have wished that he had had more. The circumstances which occurred at the recent departure of Gen. La Fayette from Portland, might of itself stand for evidence, that his route ended as it began.—These circumstances are fresh in the recollection of all; the ever-to-be commended firmness and sincerity of Gov. Paris having given them publicity.

But there is one occasion during the residence of our national guest in this vicinity the last summer, which we cannot pass over in so general a way. It merits on every account to be distinctly noticed. The confusion of that sabbath, which directly preceded the memorable military review, who can have forgotten? A confusion in which the city and the environs were equally involved. The din of preparation on the common was disturbing all the neighbourhood around; the din of martial music was echoing along every avenue to the capital; and what with both, where could a quiet and pious mind find the repose congenial with the day? Hundreds of the mechanics and the soldiery were thus summoned away from the rest and duties to which the day was set apart; and which, it may be fairly presumed, numbers of them prized.—But who can count the multitudes, whom the attraction of the scene detained from public instruction and worship; or whose minds it so completely disburthened in the intervals, of whatever good impressions they received there, as to make it but water spilt upon the ground? There was no individual, we hesitate not to say, within the range of this tumult, who could without an effort, assure himself that this was an hallowed day. We are fully sensible that the connection of La Fayette, with the profanation of which we speak, was only so far, that it was meant to do him honor. There is no mistake with any one as to the true responsibility in the case. We desire to be mindful of that well-known maxim which is oft-times as fortunate for the dead as it is lenient to them; and forbear to say more. Happy would it have been for some,—whose infirmity it is so to misconstrue this maxim, as to think that nothing in all instances can satisfy it, short of the wildest panegyrick,—happy for such, had they known that its kindest application in the case before us, had been to have 'held their peace altogether!' Not less had 'it been their own wisdom.'—Let him rest; and oblivion rest also on his personal and his public memory.

Of the apologies therefore,—for the most part awkward enough,—which we chance to have heard for the continual desecration of the Sabbath, growing out of Gen. La Fayette's visit among us, that which burthens with the offence the consciences of others, is in the present instance to be admitted to the utmost.—But in respect to the plans and engagements made in his name, and the necessity of fulfilling them; we understand it not. To suppose him so independent of these, would be an affront; degrading him to a mere puppet in the great spectacle which has been passing before the eyes of the American people. If it be replied, that it must needs be so in as far as the General was a stranger, then it is a pity that they who took upon them to be 'the stranger's guide,' and to sketch his line of progress, were not better acquainted with the geography of the land. Surely in a country where his reception was such, and which was so anxious to detain him longer, there could not have been the necessity which attaches to a case of life and death, that he should travel in post haste through the land. It looks indeed, as if this ostentatious hospitality and very excess of kindness had made him distrustful of its genuineness; and that he meant to stay no where long enough to be undeceived. Far be it from us to imply that it was so. We speak only of the construction which some might give it. But a few weeks earlier or later arrival in France could not materially affect his domestic arrangements. What makes this evident is, that a day in the middle of the past month was for awhile announced in the papers generally as the day of his departure; a definiteness which led most probably to suppose that it was unalterable. Beside all this, we verily think a more deliberate tour would have gained something in the point of dignity. There has been nothing, we believe, about Gen. La Fayette's visit which has occasioned more general remark, than the needless and slavish fatigue he has submitted to bear. Many have been sanguine that he could not long survive it; and that our soil would be honored by his bones. Who that reviews his unremitting loco-motion, the constant introduction to new faces and company, the constant succession of new topics, with the whole exhausting business of entertaining and being entertained, can wonder at this? But we do wonder rather, that a man who had to encounter so much, should not have welcomed eagerly one day in seven, as a season of natural, if not of sacred rest. Such a feeling at least we find very common among men, after a week of no more than ordinary industry.

To another of these apologies we can only give that passing notice, which may be indeed all that it can claim. Gen. La Fayette, we are told, had been accustomed to a totally different state of society from ours; of the severer manners of the last he had either no conception, or he could not easily and at once divest himself of habits so generally prevalent under the influence of the first. But we must beg leave to except to such a statement. He who had known New England well a half century ago, in its day too of comparative purity, could hardly be said to be "a stranger" to the manners, however he might be to the localities of the country. And as to the last part of the apology, we will only say, there is a homely maxim current among us, the pith of which may perhaps be understood and admitted even in Parisian circles—"when you are among the Romans, to do as the Romans do."

It was assumed in the outset of these remarks, that the evil with which they have been occupied, had been distressing to a part of our community, in no point of view the least worthy of regard. But there has been a delicacy and caution in speaking or writing on this subject, as great as the most extreme courtesy could require, which perhaps has blinded some to the operation of this sentiment. It must be owned, that an indignation or grief, having its seat in the conscience, was never less clamorously expressed. Yet it has occasionally broken out; and in a manner which clearly explained why it was restrained so far. One editor, not very distant from us, who has lifted his voice as often as any other perhaps on this subject, has to us seemed to speak, especially in the particular instance on which we have dwelt above, in a tone which had as much in it of tenderness as of anger. It is the higher praise that at the time we refer to, so far as Fayette was concerned, freedom of speech or of the press,—we had almost added, of thought, could be hardly said to exist among us. We will not be precluded from paying this tribute to one, with whom we have unavoidably so often been brought into an attitude of hostility. It is time that Unitarians should evince their concern for the common cause, in the season of its danger or disgrace. This article, when it shall see the light, will be if we mistake not, the first public expression of the kind, which may naturally be ascribed to that source. But however this may be, we must own that to judge from our limited observation, there has been a general apathy on this subject among us, almost startling. It would seem, that notwithstanding the boasted popular maxim, that in a free country, the greatest was not above the laws this had a reservation to the law of the land only. It would seem as if that great, excitement, which for a time swallowed up all topics of minor interest, was attended too by an utter stupefaction in our land, as to the most primary and sacred principles. These principles were in days gone by, we fear forever, its glory and defence; but a few brief months since, even, they were not deemed unworthy of being defended themselves. It will be thought no rash position, we trust, by any whose sympathy we could desire,—that if an increased depravation of sentiment in respect to these principles, shall be seen to follow this visit of our distinguished benefactor, then our obligations to him are to be calculated afresh. Should it prove, that more than all which the cause of freedom has gained, the cause of religion and public virtue hast lost, where and what will the balance remain?

* * *

OF THE HYMNS COMMONLY ASCRIBED TO ADDISON.

The rightful claim to these hymns has been, as many know, a subject of occasional controversy. To look at the amount of these productions, not more than a half dozen in number, embracing scarcely more than an hundred and fifty lines, it might not seem worthy of so much grave discussion; and would remind one, of those suits at law, where the costs made insignificant, and more than consumed the property at issue. But the singular excellence of these pieces, in the judgment of many, probably, the most finished specimens of devotional poetry in our language, the illustrious parentage they have so long enjoyed, and the personal integrity of that great man, which some consider as also at stake, give a dignity to this question of literary property, so trifling in its amount.

I am not aware that these hymns ever saw the light until they appeared in the Spectator; the numbers in each instance bearing one of the usual signatures of Addison. The manner in which they are announced is certainly remarkable; and merits notice from one who has heard of or cares about the controversy, though he might before have passed over it repeatedly without any. It is described in saying, that no reader perhaps thinks of ascribing the stanzas to any other than the author of the paper; while the words rigidly do not enforce this meaning, and leave a way of escape, narrow it may be, from a hard imputation. Whether this be owing to accident or artifice, it has been bitterly complained of by the supporters of a rival claim.

Such a claim was made about fifty years since, when the younger Hollis, published an edition, very sumptuous for the time, of the works of Andrew Marvell; one of the purest of patriots and keenest of satirical wits, the stedfast friend of Milton while living, and the champion of his memory after his decease. The editor in his preface presents to us several of these pieces at length as from the pen of Marvell; and is not very nice in his choice of language, either towards Addison or David Mallet; the latter of whom he accuses of poaching in a similar manner the pleasing ballad of William and Margaret.

It would throw some light on the origin of these doctrinal pieces, (and yet, obvious a method as it is, seems to have been little attended to,) to look at their internal character; not in respect to these competitors, but to the age. Scarcely more than thirty years elapsed from the death of Marvell to the appearance of the Spectator; yet in this period a most sensible change took place in the character of English literature generally. A critical eye will at once discern, I suppose, the priority in time of the poetry of Denham and Waller, to that of Tickell, Parnell or Pope, and then it is natural to ask, which do these hymns most resemble? I neither venture any answer to this; nor any opinion on the main point at issue, on either side of which so little ingenuousness is found. The present possessor of these hymns gives them to the public in the most equivocal phraseology: the friends of the other are very positive and very liberal in aspersions, while nothing can be more vague than their mention of those little points on which the whole question turns.

But the evidence he furnishes of this, is much more confused, than became one of such bold assumptions. By the kindness of a friend, it appears, "he had been put in possession of a MS. volume of Marvell's poems; which valuable acquisition was many years in the care of Mr Nettleton, and serves now in his own words to detect the theft and ignorance of some writers." In another place he speaks "of stripping the jack daw of his assumed feathers." "Some of these were written with his own (Marvell's) hand, and the rest copied by his order." The first is easily decided, if any undoubted manuscripts of Marvell's remain; but who can answer for the other? This is gratuitously said indeed. The editor is not, moreover, at all careful to specify that any of the pieces in question were of the former description. This he had not his wits enough about him, (or perhaps too much so,) to see; was a decisive circumstance as regards the Hymns; since Addison was born but about half a dozen years before the death of Marvell. If it had appeared that this desk of papers came to light shortly after the owner's death, it would of course have been equally decisive, so far as Addison was concerned, whether or not in the hand writing of M. But into this too he does not seem to have enquired. It would be hard if the brand of plagiarism were to be fastened on respectable names, on such looseness of statement as this.

During the existence of the Monthly Authology a writer in that work undertook to examine and repel this claim. But he has done so on little better ground than those on which it is urged. What he appears to rely upon most, is, that these hymns are decidedly superior to any known poetry of Marvell. He might have bethought himself, that this consideration would have equally well served his competitor; for do they not as clearly distance any thing in verse which Addison has produced? Anxious, nay, restless as he was through his whole life after poetical distinction, ungenerous as were the means taken to supplant the greatest of his rivals, what is there of his efforts in this way which is still read, unless these hymns are to be so assumed? Neither the Letter from Italy nor the Lines to Kneller can be excepted, I suppose, from this remark. Were this internal argument then final, if we follow the judgment of that writer, the true parentage is still to be sought for in a third!

But his judgment we cannot follow; since the merits of Marvell he seems but little to have understood. He is no more indeed than a third rate poet, estimated only by the quantity of his verse; as are some others also, who, from a few happy lines or a favorite song, have had the fortune to be longer remembered. But the poetical reputation of Marvell fell with his political; and the writer in the Anthology very possibly inferred from his obscurity, that he did not much deserve to be known. But there are critics whose estimate is far different; Campbell and Hazlitt for instance, who discover something of the true spirit of poetry in what he has written, speak of him as having experienced an unmerited neglect. His "Emigrants," "Lines to his Coy Mistress" and one or two other pieces justify the remark. Not to mention, that he who could in that day perceive the full greatness of Paradise Lost, must have been animated by a kindred flame; I would here observe that not the thought only, but some of the phraseology of one of Mrs. Barbauld's fine hymns (that on the Christian Warfare, "*Awake my Soul*," *&c.*) is manifestly derived from Marvell.—He from whom Mrs. Barbauld was willing to borrow, might without great extravagance be thought capable of writing, what Addison need not be ashamed to own. This co-incidence I have nowhere seen noticed; but the comparison may be safely left with the reader, who will find the lines of Marvell below.*

Courage, my soul, now learn to wield
The weight of thine immortal shield;
Close on thy head thy helmet bright;
Balance thy sword against the fight,
See where an army strong as fair
With silken banners spread the air.
Now if thou be 'st that thing divine,
In this day's combat let it shine
And show that nature wants an art
To conquer one resolved heart.

* *Dialouge between the Resolved Soul and Created Pleasure.*

These stanzas of Young, which Drake has preserved in his essays, it is a little remarkable, are not to be found in the posthumous editions of his works. This circumstance admits, however, of a solution, natural at least. They were probably written early; and their author might think it full enough to bear the odious reflection of them through a long life, upon which they were the bitterest satire.

O may I steal
Along the vale
Of humble life, secure from foes:
My friend sincere,
My judgment clear,
And gentle business my repose!

Prophetic schemes
And golden dreams
May I, unsanguine cast away:
Have what I have,
And live, not leave,
Enamoured of the present day!

My hours my own!
My faults unknown!
My chief revenue in content!
Then leave one beam
Of honest fame!
And scorn the laboured monument!

Kean the Tragedian. The editor of the N. E. Galaxy in his paper 26th ult. alludes in the following manner to what is said in some of the New York papers, of Kean the tragedian, and of his return to this country.

"If we remember rightly one of them hinted that Kean would make the *amende honorable* to the Bostonians. For our own part, having no personal acquaintance with Kean, and of course no personal animosity, we should not hesitate to say, if he comes here with

a suitable apology for the insult he put upon us, *that* apology ought to be received. But we know not what he can say in extenuation of the disgrace he has brought upon the profession by his subsequent conduct, nor how he can atone to an insulted world for the meanness, licentiousness, and pollution of his general character. We sincerely hope that our managers will not engage him. They can make little or nothing of him in a pecuniary point of view; and for the reputation of the whole concern, the less they have to do with such a shameless adulterer, the better."

General Intelligence.

Prosperity of England. The last Quarterly Review contains an article on the "Prosperity of England," in which it is stated that the English stocks consist of 800 million £. and that of this sum 625 millions might be considered fixed capital invested for the purpose of uniting income with security. The writer congratulates his nation upon the extensive distribution of this property, and gives the following statement.—

The effect of that distribution has been to enrich a numerous middle class of society, that class which is the most distinguishing ornament of this kingdom, and best security against the encroachments of arbitrary power on the one hand, and the more degrading tyranny of an ignorant rabble on the other.

It appears that out of 288,473 stockholders, there are 277,594 of various incomes below £400 per annum; and only 10,879 above that sum. We see with pleasure nearly 140,000 persons with funded incomes under £20 per annum, and nearly 130,000 from £20 to £200. The class receiving from £200 to £600, though, as might be expected, less numerous, yet amounting to more than 20,000 persons, forms another step in that gradual ascent, from the lowest to the highest rank of property, which has been regularly and almost insensibly formed; obviously as the constant accompaniment, and probably as the necessary consequence, of the accumulation of general wealth.

There is no reason to suppose that other descriptions of accumulated property have been distributed in proportion very dissimilar to that in the public funds.

Speaking of the general improvement in the circumstances of the people at large, he says.—

The increased wealth of the middle classes is so obvious, that we can neither walk the fields, visit the shops, nor examine the workshops and store-houses, without being deeply impressed with the changes which a few years have produced. * * * *

The natural effect of this advancement in possessions has been an advance in the enjoyments which those possessions can administer; and we need not be surprised at the general diffusion of those gratifications which were formerly called luxuries, but which from their familiarity, we now describe by the softened, and exclusively English, term, comforts. This is manifested in our houses, in their finishing, in their decorations, and especially in the numerous conveniences, with which they are stored.

Commencement. The annual Commencement exercises took place at Cambridge, on Wednesday the 31st ult. The performances, both of the graduates and the masters, were considered equal to those on any former occasion, and highly honourable to the young gentlemen and to the Institution.—The number who received the degree of A. B. was *fifty-nine*. The following was the order of exercises on the occasion:—

ORDER OF EXERCISES.

Exercises of Candidates for the Degree of Bachelor of Arts.

1. A Salutatory Oration in Latin—Benjamin Brigham, of Boston.
2. A Conference. "The poetical characters of Homer, Virgil, Dante, and Milton." Phinehas Allen, Medford; John B. S. Jackson, Boston; Nathaniel James Lord, Ipswick; Geo. Edward Winthrop, Boston.
3. A colloquial Discussion. "The cares of life are greater in the higher than in the lower stations of society." Joshua Francis Fisher, Philadelphia; Augustus Henry Fiske, Weston.
4. A dissertation. "The probable progress of the physical sciences." John G. Threadwell, Salem.
5. A Conference. "The good done by the enlightened, Sovereign, the Munificent Patron, the 'Man of Ross,' and the Moral Teacher." Horatio Alger, Bridgewater; George P. Bradford, Boston; Samuel K. Lothrop, Utica N. Y.; Allyne Otis, Boston.
6. A Philosophical Discussion. "The inventions of the Marquis of Worcester and Sir Richard Arkwright." Jonathan Cole, Salem; Francis John Higginson, Cambridge.
7. A Colloquial Discussion. "The political ignorance of the people, as a security for the absolute governments of Europe." Allen Putnam, Danvers; John L. Sibley, Union Me.
8. A Dissertation. The probable judgment that will finally be formed respecting Oliver Cromwell." Sears Cook Walker, Wilmington.
9. A Conference. "The Relative Power, as sources of Tragic Interest, of Fallen Greatness, Remorse for Crime, Suffering Virtue in humble life and Unremitted Affection."—Augustus Sidney Doane, Boston; James Furbish, Wells Me.; Augustus A. Gould, New Ipswich, N. H.; Giles Henry Lodge Boston.
10. A Poem. "Ruins of the East." Frederick Henry Hedge, Cambridge.
11. A Literary Discussion. "On our literature being so much in the form of novels and criticism." Seth Ames, Dedham; Paul Trapier, Charleston.
12. A Dissertation. "The Efforts now making to perpetuate the remembrance of events and characters in our revolutionary history," Wm. Dwight, Springfield.

A Forensick Disputation. "Whether it be proper to abolish capital punishment?" Francis Oliver Dorr, Boston, Wm. Prentiss, Medfield.

14. An Oration in English. "The patronage expected by literary men from the present age." Jonathan Chapman, Boston,
15. A Deliberative Discussion. "Whether the government of the United States, having engaged to extinguish the title to lands of the Indian tribes, in favour of an individual state, as soon as it can be done peaceably and reasonably, is justified in throwing obstacles in the way of such extinguishment, by promoting the civilization of these tribes?" Charles Livermore, Paxton; Thomas Sherwin, Groton.
16. An Oration in English. "On American Scholarship." Fredrick Wilder, Lancaster.
17. A Dissertation. "Is the conduct of men essentially affected by their opinions on the theory of morals?" Jason Whitman, East Bridgewater.
18. An oration in English—In which the founders and benefactors of the University are commemorated. Francis Cunningham, Boston.

Exercises of Candidates for the Degree of Master of Arts.

1. An Oration in English. "The Fine Arts, the importance of their cultivation in a republic." Mr. Edward Wigglesworth, Boston.
2. A Valedictory Oration in Latin. Mr. Nathaniel Gage, Andover.

The Honorary degree of D. D. was conferred on Rev. James Kendall of Plymouth, and on Rev. James Flint, of Salem;—and the degree of L. L. D. on the Hon. Henry Clay, Hon. Judge Putman, Hon. Asahel Stearns of Cambridge, and the Hon. Mr. Wickham of Virginia.

The Treasurer of the United Foreign Missionary Society acknowledges the receipt of $1254 during the month of July.

Steam Navigation. A writer in the Columbian Centinel recommends to the Citizens of Massachusetts, New Hampshire and Maine a greater attention to the enterprise which has been lately commenced of navigating our northern waters by means of steam. In order to render steam navigation more safe and expeditious between Boston and Portland, it is recommended that the canal across Cape Ann be widened, so as to admit of the passage of steam boats. It is also recommended that a wharf be erected at Cape Neddock, half way between Boston and Portland, for the purpose of taking in supplies of wood. The art of steam navigation has undoubtedly been much improved in this section of the country within two years past, and there is good reason to believe that it will continue to improve in proportion as encouragement is given to those engaged in the business.

The ordination of Mr. Hall over the second society in Northampton, which was fixed for the 14th of September, is unavoidably postponed, on account of his indisposition. It will probably be deferred until the completion of their meeting house.

Rhode-Island Election. The election of Representatives to the next Congress took place in Rhode-Island on Tuesday. The Hon. Tristam Burgess is confidently said to be elected. The other principal candidates were Mr Durfee, Mr Eddy, and Mr Pearce. Of these three Mr Durfee had the highest number of votes.

Mechanic's Edifice. The Massachusetts Charitable Association are making arrangements for the erection of a public building at the corner of Court and Tremont streets, for the accommodation of the Society, and for public uses.

Gov. Troup. The contest of Gov. Troup with the United States authorities grows daily more ardent. Gov. T. has addressed two letters of a very extraordinary character to President Adams, in which he speaks in very severe terms of Gen. Gaines, and treats the President in a manner which we doubt not the next Congress will promptly and almost unanimously determine to be very disrespectful and censurable.

Massachusetts Canal. It is ascertained that the highest land on the contemplated canal route from Boston to Springfield is situated in the town of Spencer, and is 950 feet above tidewater at Boston. The descent from Spencer to the river at Springfield is 880 feet. It is supposed that the excavation at the highest point must be from 30 to 60 feet in order to obtain sufficient water to fill the locks and canal in those parts. It is supposed that to render the project practicable, there must be a deep cutting from about 15 to 30 feet, for the distance of about two miles, besides several other deep cuts of a short distance.

The census of Quebec has been completed, and it appears that the population of that city amounts to 22,000, without including the military and transient persons, who in the summer season are supposed to exceed 3000. The Quebec Gazette of the 15th inst. observes—"We suppose that at this moment Quebec and an extent of a few miles round it, contain about forty thousand souls."

Com. Porter. The National Intelligencer contains the report of the Court Inquiry, respecting the conduct of Commodore Porter, in the alledged employment of the West India squadron, in the transportation of specie. The Court not only acquits Com. Porter of all blame or impropriety on this head, but it bestows on him the most unqualified praise for his zeal and activity in effecting the important object entrusted to him, from the moment that he left the situation of Commissioner of the Navy Board, to volunteer in the hazardous but inglorious service in which he asked permission to embark.

St. Joseph's College, at Bardstown, Ky. under charge of the Right Rev. Bishop Flagett, (of the Roman Catholic church) is reported to be in a very flourishing condition, having already about two hundred pupils. A new building of brick, four stories high and 120 feet long, is nearly finished for their better accommodation.

Colonization Society. A society auxiliary to the American Colonization Society has been lately formed in Hamden County, in this state.

The Rev. Mr. Williams, Pastor of the Presbyterian Church in this town, has notified his congregation of his intention to present to the Presbytery, at their meeting in October, his resignation of his present pastoral charge, on account of ill health.—*Salem Gaz.*

It is stated in a Detroit paper that the annual expenditure of the British government on account of the Indians at two posts in Upper Canada, viz. Drummond's island and Malden, exceeds three hundred thousand dollars. A vast amount of these presents is made to Indians residing within the territory of the United States. The Indians expend their money for rum and whiskey; and (adds the Detroit paper) to this cause alone do we attribute the nuisances, in the shape of drunken male and female savages, which yearly in June and July, infest our streets and houses.

The state treasurer of Virginia has received the sum of $128,180 11 cents (in addition to $50,000 before received) from the Treasury of the United States, being the whole amount claimed by Virginia for interest actually paid on money advanced by her for the United States during the late war. This sum is to be added to the literary fund. The first received sum was appropriated to the University of Virginia.

At New-Bedford, on Friday night last, the kitchen of the house occupied by the Rev. Mr Dewey, and a building in which a large quantity of Sperm oil was stored, was destroyed by fire. About 120 bbls. oil were burnt.

FOREIGN NEWS.

Baltimore Aug. 25. *Late and Interesting from Peru.*—We have received files of 'Gaceta del Gobierno' of Lima, for March, in one of which we find it stated, that his Most Christian Majesty's frigate Maria Teresa, arrived at Chorillos on the 16th of March, having on board Rear Admiral Rosamel, commander in chief of the French forces in the Pacific. On the seventeenth, the Admiral addressed a note to the minister of Foreign Relations, soliciting an audience with the Liberator Bolivar. On the 18th he was received by the Liberator with much affability at Magdalena. During the interview, the Liberator was assured by the Admiral that the French Government professed and entertained the most pure sentiments of strict neutrality, with respect to the new American States. It is stated that the Liberator was much satisfied with the interview which he had had with the French Admiral, whose reputation for frank and generous conduct is well known along the coast of Colombia, by the manner in which he conducted himself in Laguira, when he was there under the command of Vice Admiral Jursen. On that occasion the French contributed, although indirectly, to the capitulation of Laguira, by refusing to lend the least assistance to the Spaniards who defended the place.

Our private correspondence, which is to the first of April, informs us that Callao still held out, and that the Patriots had succeeded in mounting six more guns of a large calibre on their battery, and in a few days the cannonading of the place was expected to commence with great vigor.

The measures adopted by Bolivar for the reduction of Callao, are spoken of with admiration by every one, and his personal attendance at the camp, and general indifference to danger, are subjects of conversation. The shells from the castles frequently go a mile over the battery, and as Rodil loses no opportunity of annoying the workmen, there is little done by day-light, but during the night the work progresses rapidly and without hindrance from the fire of the enemy, who, it is supposed, is reserving his amunition for the final struggle. The Patriots have a squadron off Callao, consisting of the Protector of 54 guns, Commodore Ellensworth; Limanian 28, Captain Freeman; Huachano, formerly El Congresso, of 22 guns; Macedonia, and another brig, and the Colombian corvette, Pinchinchia, Capt. Druelte. The Chilian frigate O'Higgins was also there, but was soon to proceed in company with the Montezuma to Valparaiso.—*Fed. Gaz.*

Bolivar. It has already been stated in the Colombian papers, that *two* attempts have been made to assassinate the Liberator Bolivar. A letter from Bogota, published in the London Journal, says that this friend of mankind had escaped the dagger of the assassin, which had been raised against him, no less than seven or eight times. In the recent murder at Lima, of Mr Monteagudo, it was ascertained, on examining the body, that he had been stabbed with a sharp instrument. This led to the examination of all the cutlers in the city; when one of them stated that he had sharpened two poignards, at the request of a negro, with whose name he was unacquainted, but that he should know him if he saw him again. "A proclamation (continues the writer) was immediately issued, ordering a general enlistment for the army, but excepting all slaves and black men. It was a trap laid for them as necessary for the service of the city; to which effect they were ordered to call for a bill of exception at the office of the Adjutant General. They presented themselves accordingly; and the the cutler, who was concealed, easily knew the owner of the two poignards, who having been suddenly grasped, as the murderer of Mr Monteagudo, and asked where the two poignards were, answered by confessing his guilt, and producing one of the two; he added, that as he could not have been discovered but by the decree of Providence, he would declare that he had been seduced to that crime by the Governor of the castle at Callao, (see the model of that infamous Ferdinand!) and that the other poignard was to be found within the sleeve of the left arm of General Bolivar's head servant, who was to murder him the night of that very day. The poignard was found as it was said." *Baltimore Pal.*

Peru. The Liberator of Peru has issued an order prohibiting the importation of all goods of Spanish origin, on penalty of confiscation of vessel and cargo.

From Buenos Ayres. By the Susquehannah arrived at Amboy, accounts from Buenos Ayres to July the 8th have been received. A large Brazilian squadron had arrived off the city, and demanded of the Buenos Ayrean Government a surrender of all claims to the Banda Oriental.

Admiral Lomboz was informed, that no negociation would be commenced until his forces were withdrawn. Montevideo was invested by 500 men, and the Governor had 200, and 1500 regulars. Rio de la Plata was expected to be blockaded. Intercourse between Buenos Ayres and Montevideo was open, but trade in the latter place was at an end.

From Rio Janeiro. The Florida, at New York, brings intelligence that consternation was produced at Rio, on learning that Lord Cochrane had left Brazil in the Piranga frigate, it being understood that he went off without leave of the Emperor, carrying with him all the money he had levied on the people at Pernambuco, Maranham, &c. and other property to a large amount. Admiral Jewett, who was suspected of being an accessary to this project, had since been arrested.

Letters from Basseterre, (Guadaloupe) received at St. Barts, state that but about one fifth of the houses at that place withstood the gale, and of that number not more than 10 escaped injury of some sort; besides a larger number ascertained to have been killed and wounded, 4 to 500 persons were missing. A brig, prize to the El Vencidor, was going into St. Barts as the Bruce came out. In consequence of the disasters by the gale the port of Basseterre had been thrown open, free of duties, and port charges, to the vessels of such nations as had previously been admitted with produce.

A Noble Action. Soon after the crew of the Ocain, lost near Valparaiso, were received on board the United States, Com. Hull, a subscription was commenced among the officers and crew of that frigate, and in a short time about five hundred dollars were subscribed, which, with a large quantity of clothing, were generously distributed among the shikwrecked and destitute seamen. Such noble conduct cannot be too highly commended; it is worthy the gallant tars of a prosperous nation.

Suppression of Convents. All the convents or Houses of Religious Orders in the Republic of Paraguay have been lately suppressed by order of the Dictator, as "neither necessary nor useful."

Letters from Trieste of July 4, say that Colocotroni, who had assumed all powers, civil and military, had caused Prince Mavrocordatus, and the late Minister of War, Colletti, to be beheaded. Such was the general rumour at Zante. It was added that Gourra had declared against Colocotroni.

A letter from Corfu of June 7, reports that the garrison of Missolonghi had asked to capitulate to Reschid Pacha. A letter from the same place, dated June 23, says the 'catastrophe which seemed to threaten the liberty of Greece, has passed away. It may even be hoped that successes are about to repair the disaters which signalized the first months of this campaign.' The letter goes on to state, that Reschid Pacha must have suffered severe losses, as Jussuf had suddenly passed over to Lepanto the greater part of the garrison of Patras, to oppose the Greeks who, after the victory of Salone, had advanced upon that place, and that Patras was garrisoned by only 300 men. It was hoped the Greeks might indemnify themselves for the loss of Navarin, by the possession of Patras. Colocotroni, fifteen days before, had assembled under his command 20,000 Moriotes, all armed with muskets. The Bey of Mania could also bring six or seven thousand men to act in concert with him.

Besides the above there are accounts from Napoli di Romania and Missolonghi as late as June 16, which state that Ibrahim had met with a check, and that Gourra had cut off 600 of the enemy at Salone, and it was expected he would compel Reschid to raise the seige of Anatolico and Missolonghi.—*B. D. Adv.*

Commerce of France and England. A recent French Journal estimates the exports at about 18,400,000*l.* In the three years ending 1789, they were on an average about 17,000,000*l.*—Those of England, which were nearly of the same amount at that time, are now about 60,000,000*l.* Thus the commerce of France is still almost at the point where it stood 35 years ago, while that of Britain has been tripled in the period.

The Marquis de Chambray has published a second edition of his "History of his expedition to Russia," with numerous corrections. This work throws light on some of the points in which Generals Segur and Gourgard differ.

Lond. Cour. mentions, as an article of mere local interest, that the American papers contain "an account of the celebration of the anniversary of the battle of Bunker-Hill.—General Lafayette was present at the ceremony of laying the first stone of a monument in commemoration of that event."

The Courier says, alluding to the report of the appearance of Colombian corsairs on the coast of Andalusia, "Such is the relative situation of the two countries. Spain haughtily refuses to recognise the independence of the Colombian Republic, as if it were too insignificant to be admitted into the rank of states. The Republic itself in a manner, answers the ridiculous assumption, by the presence of vessels bearing its flag, insulting the coasts of Spain within a few leagues almost of the capital."

The weather in Europe has been as hot and as dry as in the United States. For nearly a period of twelve weeks not a drop of rain fell in Paris; and in many parts of that city, the thermometer in the shade indicated the heat of 98° and 100°.

The Greeks. A subscription of $400,000 was lately made in one day on the Paris Exchange, for the benefit of the Greeks.

The packet ship Florida, which left New York July 1st, had arrived at Liverpool when the Emerald sailed. The Rev Mr Palfrey, of this city, landed from her at Cork, for the purpose of visiting some parts of Ireland before he proceeded to England.—*Gaz.*

Charles X. of France has established in Paris a Central Institution of higher Ecclesiastical Studies, and named for its Governors some of the most eminent prelates of his kingdom.

On the 2nd of July, a violent earthquake was felt at Algiers, which produced no other mischief than great Alarm. At some distance its effects were more fatal. The town of Belida had been destroyed, and half its inhabitants perished.

Thirty-one Colombian armed vessels were on the Spanish coast, between Cadiz and Barcelona.

Sixty-six houses in the village of Tille, France, were consumed on the 20th ult. by which one hundred families were reduced to poverty.

Paris July 22.—The Envoy of the United States at Madrid took his leave and left Madrid the 16th inst. without waiting for his successor, Mr. Everett, who landed a few days since at Havre.

The Senate of the Ionian Islands has passed an act for establishing an University in those Islands.

Erratum. In the poetry on our first page this week, last ine, for *outstrips* read *outweighs*.

MARRIAGES.

In Taunton, Joseph A. Wood, Esq. of Ellsworth, Maine, to Miss Francis A. Hodges.

In Duxbury, Captain Nathaniel Thomas to Miss Zylpha, daughter of Dea. George Loring. Mr Bradford Sampson, to Miss Sophia, daughter of Joshua Perterson, Esq.

In Portsmouth, Mr Ebenezer Seaver to Miss Susan, daughter of the Hon. Mark Harris.

In Wendell, Hon. Joshua Greene to Miss Mary Moseley, formerly of Westfield.

In Hampden, by Professor Fowler, Mr Charles Buck to Miss Sophronia Preston, eldest daughter of Major General J. Herrick.

In Salem, on Monday afternoon, by Rev. Mr Emerson, Rev. William Henry Furness, of Philadelphia, Pa. to Miss Annis Pulling Jenks, daughter of the late Mr John Jenks.

DEATHS.

At the Insane Assylum, in Charlestown, Mr Joseph Vose, son of the late Colonel Joseph V. aged 54.

In Chelsea, Mrs. Sarah Cary, widow of Samuel C. Esq. aged 72.

In Dorchester, Mrs Nancy W. Blake, eldest daughter of Mr Joseph B. aged 14. John F. jr. eldest son of Mr John E. Pierce, aged 3 years.

In Hingham, Mrs Susan Winslow, aged 41, widow of the late John W. Esq.

In Groton, on Sunday, William I. only child of Dr Joshua Green.

At Waterville, Maine, on Monday evening last, the Rev. Dr Baldwin, of this city, aged 72 years.

WEEKLY REPORT OF DEATHS IN BOSTON,
Ending August 26; from the Health-Office Returns.

Dropsy in the Head, 2—Delirium Tremens, 1—Dysentery, 6—Bilious Fever, 1—Consumption, 6—Intemperance, 1—Stillborn, 1—Slow Fever, 1—Typhus Fever, 1—Canker, 3—Hooping-Cough, 2—Cholera Infantum, 1—Tumor, 1—Teething, 1—Lung Fever, 1—Infantile, 2—Canker in the Bowels, 1.—City Poor, 3. Total 36.

LITERARY GAZETTE.

JUST published The United States Literary Gazette, No. 11 for September 1.

CONTENTS.

Reviews. Tales of the Crusaders. Sir Walter Scott's Lives of the Novelists. Reform of Harvard College, music, examinations, punishments, seclusion of the college, practice of living out. Helon's pilgrimage to Jerusalem.

Miscellany. Description of Madrid.—Palace royal, palace of the Retiro, Equestrian statue of Phillip IV, museum of the Prado, public hospitals, chapel of the convent of Las Salesas. Italian Lyrical Poetry. Tolommei, biographical sketch of his life—Rota, biographical sketch of life, his Sonnets.

Original Poetry. The mythology of Greece, dream of the sea.

Critical Notices. The sixty-third number of the Quarterly Review. Malladmor, a romance.

Intelligence. North American tradition of the flood. Fossil Elephant. Rice paper. Poinsett's Notes on Mexico.

List of New Publications. List of works in press.

☞ This work is published on the 1st and 15th of each month—each number containing exclusive of the *Literary Advertiser* 40 pages of original matter. Price $5,00 per year.—Vol. 3d commences October 1st.

Boston, Sept. 3. CUMMINGS, HILLIARD & Co.

INSTRUCTION IN DECLAMATION.

MR RUSSELL will resume his Lessons in Declamation, at Mons. Labasse's hall in Winter Street, on Monday the 12th current.

A course of lessons includes the practical parts of Walker's Elocution and Austin's Chironomia, and contains the application of primary rules of Reading and Speaking.—The necessity of early instruction, and constant practice, to remove the faults which commonly result from neglect, the advantages also of entering on the business of college, or of active life, with a correct and easy style of delivery, *already formed*, will, it is hoped, induce parents to improve the opportunity presented for separate instruction in this branch of education.

The hour of attendance will be from a quarter past 12, till a quarter past 1; so as not to interfere with the hours of other schools. Mr R. will attend at the hall at 12 o'clock, on Monday, Wednesday, and Friday, for the purpose of conversing with parents who wish to make inquiries regarding the method or the terms of tuition.

For Recommendations of Mr R.'s system of instruction, see the Literary Advertiser of the August Nos. of the U. S. Lit. Gazette.

SERMON ON HUMAN DEPRAVITY.

FOR sale at this office a Sermon on human depravity, by the Rev. E. Q. Sewall of Amherst, N. H.

Dr KENDALL'S SERMON.

A FEW Copies of the Rev. Dr Kendall's Sermon on Timothy iii. 16. for sale at the Counting room of the Christian Register.

WARE'S DISCOURSES.

FOR SALE at this Office Ware's Discourses on the *Office and Character* of Jesus Christ.

ROBERT FOWLE.

FOR SALE at this office, and by *Cummings, Hilliard & Co. Munroe & Francis*, and the Booksellers generally, a small book intended for children, entitled *Robert Fowle*.

For sale also by *J. W. Foster*, Portsmouth, N. H. and *J. R. Buffum*, Salem.

DUNCAN ON CREEDS.

FOR Sale at this office, a few copies of Duncan on Creeds.

APPRENTICE WANTED.

A STOUT, Active Lad, of about 16 years of age, of good education and habits, is wanted at the printing business in this city. For particulars inquire at this office. aug 13

RESIGNATION.

RESIGNATION, an American Novel, by a Lady, in two volumes. The subscribers to this work are respectfully informed that their volumes may be obtained at No. 21 Milk-street. This work is for sale at the Counting room o the Christian Register, and at the Book Stores generally.

MR COLMAN'S SERMON.

FOR Sale at this office Mr Colman's Dedication Sermon, Second Edition, with notes.

CHANNING'S SERMON.

A FEW copies of the Second Baltimore edition of Dr Channing's Sermon at the ordination of Rev. Mr Sparks, are just received at this office. This is the handsomest edition that has been published, and contains all the written performances of the occasion.

☞ On hand a few copies of the *Eleventh* edition, of this Sermon, cheap for distribution.

Also Channing,s Sermon at the ordination of the Rev Mr Gannett.—Eddy's Reasons.

Miscellaneous.

There is much force and justice in the following lines, from the *London Chronicle*. They are the more remarkable as coming from an English paper, in which we should naturally have expected a different view of "the proud and pompous pageant."

ON READING A POMPOUS ACCOUNT OF THE CORONATION OF CHARLES X.

O these are pretty delusions all!
Baubles and toys for children's play;
But the trumpery fabric soon will fall,
And the fresh winds sweep these follies away.

Do ye think that man, when he stands erect,
In wisdom firm, and in virtue free,
Will a day endure, or an hour respect,
This fond and foolish mummery?

A time will come, when the locks of grey,
And the simple garb of an aged man,
More power shall wield, more love shall sway,
Than this proud and pompous pageant can.

When he who speaks in a people's name,
Tho' his dress as plain as a shepherd's be,
Shall chase afar—shall whelm in shame,
Such silver'd, sickening vanity!

CREEK INDIANS.

The bearing which the controversy between the United states and Georgia and the Creek Indians has upon our national reputation, is such as should render the subject interesting to every man who values the honour of his country.—We gave last week some extracts from an able article in the *New York Review*, on this subject. We trust our readers will feel themselves well repaid for the perusal of the following further extracts from this work.

Georgia, therefore, could not acquire any right by its agreement with the United States, except a right thus limited; and she took it, subject to all its accompanying obligations.

We should not have been thus minute in enforcing principles, which we had imagined to be axioms in morals and jurisprudence, had not doctrines, advanced by the Governor and congressional delegation of Georgia, been directly opposite to these plain and, what we must still consider, demonstrable principles. The authorities of the state contend, that upon the execution of the agreement of 1802, the fee simple of the Indian lands was vested in the state of Georgia, and that the aboriginals after that time, only occupied the soil by the sufferance and at the mercy of the U. S.

This position we have shown to be indefensible.—The fee simple of the Indian lands was not affected by the agreement of 1802. The Creeks were not parties to that treaty. Hence if the fee simple belonged to them it was not transferred; and if the United States owned it, they transferred it, subject to the Indian title, and encumbered with all the obligations they had assumed.

But, in truth, the United States had no fee, and transferred none. They agreed to extinguish the Indian title within the state of Georgia, "when it could be peaceably obtained upon reasonable terms." By this cautious limitation of the agreement, the United States manifested their respect for the aboriginal title, and for the obligations imposed by former treaties;—and Georgia only acquired a right to the land when that title was extinguished, with the consent of the Indians, the government of the state well knowing at the time of making the agreement, that the United States were bound to civilize the Indians, and to attach them to the soil as farmers and as herdsmen, and that as a necessary consequence, a portion of their land should be always retained by them. The right of occupancy, to which Georgia would restrict the Creek title, and still farther narrow it by making it temporary, might at any time, even before those treaties, have been changed by the civilization of the Indians into a complete right of property. These people are said to have only this right, instead of the right of property which other nations have to the soil; because they were wandering tribes, and did not occupy it as a settled and stationary people. They bestowed no labor upon it, and when they left their hunting grounds, it was with no determinate intention of returning.—In such a situation, their claim to the soil was liable to be affected by the claim, which civilized nations might set up to land that they did not use.

But if the aboriginals had commenced the work of civilization; if they had built villages for their permanent residence, and planted fields, and, in fact, shewn their desire and capability to become a civilized and stationary people; their right to the land which they occupied would be an absolute right, not liable to be defeated by any claim of civilized man, founded upon their original vagrant habits. Civilized Indians have the same right to appropriate vacant lands, that civilized Europeans have. But when this right is strengthened by immemorial occupancy, and acknowledged and guarantied by this nation, it becomes a title, against which it would be an insult to our reason, to urge the doubtful claim of civilized man. Such was the condition of the Creek tribes, when Gov. Troup sought to drive the government of the United States into a hostile attitude towards them. Their title was perfected by civilization. Their habits were those of agriculturalists and herdsmen, and the mechanical arts began to appear in their towns. The general government, in compliance with its agreement with Georgia, endeavoured to persuade the Indians to cede their land, or a portion of it, and appropriations were made to effect that object. The Creeks, by their acknowledged representatives, declared their determination not to sell another acre. At the conference in November last, Col's. Campbell and Merriwether, the Creek chieftains declared, that in conformity with our recommendations, they had undertaken to cultivate the soil and to breed cattle; that they had no more land than was sufficient for their purpose; and that, upon no consideration, would they part with another acre.

These Georgian Commissioners, acting, no doubt, with the advice and knowledge of the Governor then proceeded to Whashington, where they arrived in December, and represented the inclinations of the Creeks to sell so favourably, as to procure a farther appropriation for that purpose, carefully suppressing their declared resolution not to part with another acre. This was the commencement of a system of fraud and misrepresentation, highly discreditable to all concerned in it. Gen. Wm. M'Intosh, a known and steady friend of Georgia, was inclined to yield to the wishes of the state government. He was the head chief of the Cowetau tribe; and the state authorities, together with the commissioners, determined to use him and his partisans as tools to defraud the nation of its territory. We are sensible of the gravity and importance of this charge, and that it deeply affects the character of the state; but we make it upon evidence which, we think, conclusively establishes it, and with the hope that, by the prompt and energetic interference of the national authorities, the national character may be preserved untaintered, and justice administed to the aboriginals.

In order to completely secure the influence of M'Intosh, he was appointed agent for the lands which were to be transferred; and by a separate or additional article to this treaty, it was stipulated to give 25,000 dollars for a piece of land belonging to him, called the Indian Spring Reservation—a price, which, to say the least, was very liberal. A summons was then issued to the Creeks, calling a meeting at these very Springs, M'Intosh not daring to trust himself in the midst of the nation, as he knew himself to be answerable to the law, making it a capital offence to propose a further alienation of lands. This law was proposed at Broken Arrow, shortly after Jackson's treaty in 1811, by M'Intosh himself, and formally reenacted at a meeting of the Creeks at Polecat Spring in 1824, in order to put a stop to the negociations concerning their lands. As the Indian Springs were at a distance from the majority of the tribes, and as the notice to attend was given but a few days before the time of meeting, only a few of the chieftains met the commissioners, and of these, only two signed the treaty—one of whom, it is asserted by one of the U. States agents, is not a head chief, or representative, of any Indian town. The other chiefs, four in number, upon being informed that the object of the meeting was to purchase their land, refused to give their consent, and left the council.

The negociation, however, was continued by the commissioners, with M'Intosh and his party, and a treaty was concluded, by which all the Creek lands in the state Georgia were ceded to the United States.—This treaty was signed by M'Intosh and one other chief, the other Indian signers not being chiefs nor representatives of towns, and having no legal right to sign the treaty on behalf of the Creeks, which they did at the instigation of M'Intosh. It is a strong argument against its validity, that, with the exception of M'Intosh and Etomine Tustunnuggee, none of the Creek chieftains, with whom the Creek treaties have been usually concluded, appears to have signed or sanctioned this treaty, so vitally important to their welfare. The custom of that nation has been to form a council of the representative chieftains, amounting to about forty or fifty, and then to negociate and sign the treaty. This treaty, however, bears none of those marks of authenticity. It is concluded at a distance from the nation, upon a short notice, and with a chieftain, who is secured a personal compensation of $25,000 by the treaty, and who is, besides, made the agent for the lands transferred.

The very remarkable expressions of the agents, in their letter to Gov. Troup, informing him of the conclusion of the treaty, are sufficient to excite the strongest doubts of the fairness of their conduct.—"We are happy to inform you (they say) that we have just concluded a treaty *with what we call the nation*." From the expressions of the Georgians, in the correspondence with the general government, we are warranted in concluding, that they did not require much evidence of the authority of those with whom they were negociating, after they had discovered their willingness to cede their lands. In negociating, they are the nation who are disposed to accede to the wishes of Georgia; but if the arms of the U. States, which Heaven forbid! should be directed against the Creeks, then another set of Indians will appear, who will be the nation, so long as it is to be an object of vengeance.

That this party, by whom the treaty has been sanctioned, forms but a small part of the nation, appears from a message of Gov. Troup himself to the legislature, urging the importance of taking measures to protect those Creeks, whom his ungovernable temper and misconduct has placed upon unfriendly terms with their countrymen. We are informed by that document, that the *hostile* Creeks have 4000 warriors, while the *friendly* party, which undertook to act for the nation, does not exceed 500.

This is not the only mark of fraud in this transaction. It is asserted, that a letter of M'Intosh to the principal chief, contains the following passage: "If you feel disposed to sell your lands, I will make the commissioners give you (the chiefs,) $2000 each, and nobody shall know it." Is it credible that M'Intosh would have made this attempt to bribe the representatives of his country, without the knowledge and approbation of the commissioners? Do not the confident and familiar terms of the letter, not only imply their knowledge of his offer, but also M'Intosh's familiarity with their manner of negotiating? Is not this conclusion rendered irresistible, by an inspection of the treaty itself? By the second article, it is agreed, that the United States shall pay to the Creeks $400,000, of which $200,000 are to be paid immediately; and by a subsequent article it is stipulated, "*at the particular request of the parties of the second part*, (viz. M'Intosh and his partisans,) that the payment and disbursement of the $200,000 shall be made by the *commissioners negotiating this treaty*." Why is not this sum distributed in the usual manner, in which moneys, payable by the United States, are distributed? Why was it necessary to stipulate, that those identical commissioners should distribute this first and largest instalment? Is it because these Creeks consented to assume characters not belonging to them, for the purposes of fraud, and that they sought to obtain the wages of corruption from those by whom they had been corrupted? The commissioners were to distribute this money, because they knew which of the nation were best entitled to receive it, i. e. which had been most subservient to the wishes of Georgia, and had been most instrumental in making this fraudulent treaty. In plain truth, this $200,000 was to be distributed only among the M'Intosh party; and this partial distribution, or *bribery* of a portion of the Creeks, at the expense of the nation, is openly and unblushingly defended by Gov. Troup, in his message of the 3d of June, 1825.

In order however, to prevent any examination of these disgraceful transactions by the national government, this treaty was sent to Washington with the greatest despatch, and on the *nineteenth* day after it had been concluded in the western wilderness of Georgia it was laid before the senate of the United States at Washington, the very last day of its session.

The treaty was concluded on the 12th of February last, and was transmitted to Mr Calhoun, and by him handed to the then President, on the 2nd of March, with his advice of course, for its ratification, as it was fair upon its face, and accomplished an object which the United States felt desirous of effecting, when it could be properly done. The next day, having been approved of by the President, it was sent to the Senate, and thus committed to that body before the inauguration of Mr Adams, who received it after his accession to the presidency from the senate for his signature, that body having ratified it.

It thus appears, that the managers of this bnsiness transmitted the treaty from the western part of Georgia, with such despatch, as to prevent those Indians who might be opposed to the sale of the lands, from being heard at Washington before its ratification. It is moreover asserted by Mr Compere, the resident missionary in the Creek nation, that the Creeks confiding in the benevolence and justice of our government, were persuaded that the government would not regard this as a treaty, because it was not made with the consent of the nation.

If this be the case, and there is no reason to doubt it, a fraud has been practised upon the Indians, which it concerns the character of the country to disclaim.

The eyes of Europe are upon us; and after all our lofty pretensions to humanity, benevolence and justice, it is not surprising, that they should particularly regard the manner in which we dispose of the aboriginals. To Congress, therefore, it belongs to examine into the manner in which this treaty was concluded, and to decide the question as to its ultimate execution.

A RESIDENCE IN GLASGOW.

* * * * * *

My first sally into the street was on Sunday morning, to St. John's church, a non-descript piece of architecture in the eastern part of the city, but the centre of attraction for the many passengers who throng the pavement of the Gallowgate, as they move onward "to hear Dr. Chalmers." I went in company with the son of my landlady, who occupied a pew in that church. The steps were thronged by a crowd of rejected applicants for admission; the desire of hearing so distinguished a preacher, inducing many struggles to attempt forcing their way in, to the no slight inconvenience of the legitimate pew-holders.

We got in just as the preacher rose to read out the first psalm. The reading was excessively awkward, his voice wretched, and his pronunciation so disfigured by national accent as to be sometimes unintelligible. Still there was a vein of deep and earnest emotion pervading the whole exercise, which made it, to say the least, impressive. His opening prayer I shall remember while I live. It was begun in the low husky utterance, which he has entailed on himself by that excessive exertion of the voice which is inseparable from the vehemence of his emotions, and the climax fashion of his interminable sentences.—At first he was barely audible; but he seemed to gather strength as he proceeded. There was still, however, a kind of hesitancy in his manner: he seemed to labour with gigantic conceptions, for which even his own lofty expressions were utterly unsufficient. His countenance bespoke a solemnized fervency of feeling, such as I had never before seen on human features. The vehemence of his manner startled me at first; but I soon lost sight of this, and of his accent, and of all that was disagreeably peculiar in his manner. A more sublime address to the throne of Eternal Majesty I have never heard from the lips of man. The force of the preacher's mind seemed to burst through the veil that hides the spiritual world from ordinary minds, and to be holding intercourse with living and present realities. Every thing that he wished you to perceive, became as it were palpable to the very sense. In the conceptions of his grand, but somewhat rude mind, the grotesque I found often mingled with the sublime. What do you think, for instance, of the following idea in a prayer? Alluding to the commercial distress then prevailing, and interceding for the victims of a glutted market, his expressions were, "And now that the surfeited and overlain world is rolling back on the heads of its children the fruits of their frantic speculations," &c.

But it was in the sermon that the preacher seemed to make his deepest impression. He began in the same manner as in the psalm and the prayer, and went through the introduction in a sort of conversational under-tone which almost bordered on the ludicrous.—As his ideas expanded, and his feelings began to play, he became more and more animated in his delivery—from animation he rose to vehemence, and from vehemence I had almost said to phrenzy: he literally screamed till his voice broke. His one and only gesture was repeated with fiercer and yet fiercer energy, till he seemed about to fling himself from the pulpit. Then his corporeal powers would fail; he would make a long pause, and wipe off the copious perspiration which actually gushed from his head and face.—Here a roar of coughing, &c. &c. from all parts of the church, reminded you of the breathless stillness which had hitherto reigned over the audience. Silence one more resumed its sway, and the preacher began again in his low broken utterance. Again he rose, and again he sunk under fatigue; till at last, he was fairly compelled to take refuge in the expedient of breaking off, and giving out a psalm to be sung, while he was recovering his jaded energies.

The succession of effort and respite in the speaker, drew away my attention, sometimes even from the magnificent succession of images which the eloquence of the composition raised before me; and more than once, I could not help thinking of an account of an English boxing-match, which I had read in an old newspaper; the pugilists had so many rounds of athletic effort and so many minutes respite, in succession, till the struggle was closed. However, to speak the sober truth, there is a moral sublimity in the spectacle of a man sacrificing his health and his life to a sacred enthusiasm; and this must be the sum total of the eloquence of Dr. Chalmers' delivery; for in every other point of view it had no power whatever.

In force and sublimity of thought, Dr. Chalmers has surpassed the whole generation of preachers among whom he lives. For my own part, I never had so many new and stupendous thoughts brought before me in one hour as in the discourse I heard that morning. —*U. S. Lit. Gaz.*

If other countries have their festivals for Saints, we have ours for patriotism and learning. There is scarcely a village around us, but has some parade of a school examination, or an academic exhibition, in the course of a season.—Every muse is invoked for the occasion, and the names of the bards and orators of Greece and Rome become familiar to every infant ear.—These are the holy-days of intellect, and the pledges for the diffusion of knowledge; they, at the same time, animate the youthful and awake the recollections of the aged. May they long be continued, from the village school-house, where half a day's recreation is the reward of doing well, to the halls of a university, where honors and notoriety crown the struggles of honorable ambition. *Boston Gaz.*

EUROPEAN POLITICS.

The following speculation from the Paris Journal des Debats, of July 12, will enable our readers to form some opinion of the state of feeling in France in relation to South America, and the acknowledgement of the independence of the new Governments by the United States and England.

"A characteristic feature of the present administration, and of their agents, is their total ignorance of the governments, manners, customs, and politics of the people who are the neighbours of France. It is necessary, therefore, to inform them that England is now in a position, both as regards her foreign and domestic policy, which hitherto has had no parallel.

"Abroad no one resists her, she has no rival, she does whatever she chooses, and has only to intimate her wishes and they are approved of. In truth this approbation is not sincere, but some Powers are fatigued, others are jealous, others play a double game, and others again are feeble and exhausted.

"One or two alternatives ought to have been chosen—either to declare to the Cabinet of St. James that Continental Europe would coalesce against Great Britain if she acknowledged the independence of the Spanish Colonies, or to join with her in the recognition of the Republics of Buenos Ayres, Chili, Peru, Columbia and Mexico; but neither of these has been adopted. All will proceed then at random, so long as it shall please God; and each State will ignobly follow, one after another, the steps of England, who, will lead the world, after having profitted of the first moment to increase her commerce and open new channels to her manufactures. Thus foreign affairs offer not the smallest ground of cavil to the Opposition to avail themselves of, all parties agreeing in admiring the measures of Mr. Canning; for the majority of the nation wishes only the glory, the wealth and the power of Great Britain.

"In like manner, in the domestic politics all opposition has at present disappeared. Under the Ministry of Lord Londonderry the Grenville party united itself to the Government; and Mr. Canning, in returning to the Cabinet, and joining with Mr. Huskisson and Mr. Robinson, completed the union of the Opposition to the Ministers.

"Let an Administration be formed in France, on the same principles, uniting the various shades of opinion, and composed of men the most capable and the most celebrated, and in the same way the Opposition will also cease to exist among us."

AGRICULTURAL COLLEGE.

We are glad to see the subject of an institution for the more perfect and appropriate education of young men who expect to be cultivators of the soil, brought before the public. We hope that something will be done to perfect and carry into operation some plan of the kind here alluded to. In the meantime we take the liberty to turn the attention of our readers again to the excellent institution at Gardiner, Maine called the LYCEUM. Two years, or even one year, spent at this institution will be worth, to a young farmer, much more than one or two hundred additional acres to his patrimony; and if he spend his time as he should do, will render him at at forty years old a much richer, and all his a life much happier and more useful man. The extract we give is from the Boston Patriot.

We perceive in the New England Farmer an essay on the establishment of an Agricultural Institution for preparing young men for a life of agricultural pursuits. The plan strikes us favorably, and if sufficient funds can be obtained to carry it into effect, in a style honorable to our state, we should hope it might be at a very early day attempted.

The editors of the National Ægis seem to think that the best location of an institution of this character would be at some place near the centre of the Commonwealth. We think that there are some evident advantages, that can only be obtained from its proximity to Harvard university and this metropolis. We should not, however, be disposed to be over particular on this head. If the institution can be made to prosper, only satisfy us what location will make it the most extensively useful and we will be content.

BOOKS FOR CHILDREN.

MUNROE & FRANCIS, 128, *Washington*, corner of Water Street, have for sale, a large assortment of *Children's Books*. Among the number, are:—

CONVERSATIONS ON COMMON THINGS or a guide to Knowledge.—By a Teacher; a useful work for families and schools, and adapted to convey to them a knowledge of almost every subject which is presented to them in art. Price 62 1-2 and 74 cents.

M. & F. have in press, a small work, by the same author, entitled *Hymns for Children*, selected and altered.

THE CRUSADES, a tale for youth, by Mrs. Hofland, with wood engravings.

THE ADVENTURES OF CONGO in search of his master, an American tale with copper-plate engravings.

THE FRUITS OF ENTERPRIZE, or the Travels of Belzoni, in Egypt, with 24 copperplate engavings.

THE DAUGHTER OF A GENIUS, a tale for young Ladies, by Mrs. Hofland March 12.

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